1: Parsons E-5 (1923-1927) 1929
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USE OF PERSONAL NAME WITH KINSHIP TERM

Genealogy I

1>8:	*seyingi* Kuñye, husband of daughter
9>3:	*dyiya* Pokwi, father's sister
26>3:	*saiya* Pokwi, mother's father's sister
26>16:	*nana* Sauwe, mother's father's sister's daughter

Genealogy II

47-52>10:	*ta* Kwa', father's older brother
47-52>13:	*ta* Shiano (Donasiano), father's older brother
47-52>15:	*'yiya* Po'we, father's older sister
47-52>16:	*meme* Tsire, husband of father's sister
47-52>5:	*t'et'e* Ko'tse', father's brother, senior by twenty-eight years

Genealogy IV

16>10:	*meme* Ina, husband of mother's sister

551 One Hupobi, Corn flower, of San Juan, was referred to as *iya* Hupobi, Mother Corn flower. She was the wife of an uncle (*meme*), and at San Juan female connections by marriage (*sai'i*) are commonly referred to thus or addressed, i. e., as Mother So-and-So.

COMPARATIVE DISCUSSION

601 In the Tewa nomenclature there is but little merging of direct and collateral kin, none in grandparent or parent generation; in the speaker's generation parallel cousins are addressed by the brother-sister terms, they may be described by the uncle-aunt diminutives. Cross-cousins use the uncle-aunt terms. Maternal and paternal kin are differentiated in the grandparent generation; they are differentiated also in the parent generation, but the terms for father's brother and mother's brother are used loosely, and often indiscriminately. In all [171] of these particulars the Tewa system is more like the Taos system than any other. Again it is Taos-like in emphasis upon the principle of seniority. In stressing this principle to the ● [101] exclusion of the principle of sex in the brother-sister terms, Tewa is unique in Pueblo nomenclature system.[183] Tewa is also unique in its use of the diminutive reciprocal.

[177 184] [183] It is interesting to note that the Tewa of First Mesa have yielded on this principle, having borrowed from their Hopi neighbors a term for older sister, man

[CONTINUED ON P. 81 — ANALYST]

1: Parsons E-5 (1923-1927) 1929
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As in other Pueblo systems there are two terms for persons marrying into the family, one for the female connection by marriage, one for the male, and as elsewhere these terms are used descriptively only. In address, terms are used corresponding to the terms applied to the connecting relative, excepting at San Juan where there is a distinctive usage for uncle's wife (*nana*) and aunt's husband (*tata*). Unique among Pueblo nomenclature is the occurrence of a distinctive term for the sibling of the spouse.

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or woman speaking, and having also a term for older brother. A Tewa First Mesa informant states that *pade'e* which he identifies with *pa'ŋe* means "first one" and *tilei* (New Mexico, *ti'u*, Arizona, *tiye*) means "next one." In smoking ritualistically "when I hand it (pipe) to my older brother, I say *pade'e*; when he hands it to me, he says *tilei*." Another case of obsolete kinship terms being retained in smoking ritual.

3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

VI. NAMES OF TRIBES AND PEOPLES

AMERICAN. (1) *'Amesikanǫ̀*. (<Span. Americano 'American'). 101
(2) *Kǫpi'iy ʃ* 'red necks' (*kǫ* 'neck'; *pi* 'redness' 'red'; *'iy ʃ* locative and adjective-forming postfix). 192

(3) *Tsitsiyǫw'iy ʃ* 'blue eyes' (*tsi* 'eye'; *tsiyǫw* 'blueness 'blue'; *iy ʃ* locative and adjective-forming postfix. Cf. Texan.

ANCIENT PEOPLE. *Hewẹndi'inlowà* 'ancient people' (*hewẹndi* 'ancientness' 'ancient'; *'iy ʃ* locative and adjective-forming postfix; *lowà* 'people').

APACHE. *Sabè* of obscure etymology. This is applied to every kind of Apache or Athapascan, including the Navaho. See Chiricahua Apache, Coyotero Apache, Jicarilla Apache, Llanero Apache, Mescalero Apache, Navaho, Ollero Apache, and San Carlos Apache. The Jemez name for Navaho or Athapascan is *K ʃáld*, plu. *K ʃáldʃ*; also *K ʃáldíséʼáʃ*, plu. *K ʃáldíséʼáʃ* (*iséʼá* 'person'). The Pecos name was presumably the same, and this explains the "Querechos" "Querechos", "Guerechos" of Coronado. The Jemez, and presumably the Pecos also, call the Apache *Toyǫ̈k ʃáld*, plu. *Toyǫ̈k ʃáldʃ* 'east Navaho' 'east Athapascan' (*toyǫ̈* 'east'; *k ʃáld* as above). This is sometimes abbreviated to *Toyǫ̈*, plu. *Toyǫ̈ʃ* (*ʃ* plu. postfix). These Jemez are known to a San Ildefonso Indian who has lived at Jemez, who says that the Tewa have no general name for Apache except *Sabè*, and never use an expression meaning 'east Apache' as the Jemez do.

CALIFORNIA INDIANS. *Kalip'ornijalowa* 'California people' 'California Indians' (*Kalip'ornia* <Span. California; *lowà* 'people'). [173]
Tewa who visited California about 1849 give interesting information about the customs of various California tribes. An old man of San Ildefonso tells the following:

> When the Mexicans came to California they found Indian people there. They had songs and dances much like those of the Pueblos. They fled away to escape the Mexicans. They went beyond the sea in a canoe. The chief filled a big bag with macaw feathers and took it with them. Across the sea they still sing and dance in a far country, singing Pueblo-like songs. Others climbed a gigantic spruce tree which was growing in California, and now live in the sky.

CHEYENNE. *Sajɛnq*, derived perhaps from some Indian source. The Taos, Jicarilla Apache, and Ute use names of very similar sound. The names may all come from English or Spanish.

CHINAMAN. *Tʃiiù*. (<Span. Chino 'Chinaman').

CHIRICAHUA APACHE. *Tsisakawa*, *Tsisakawasabè* (*Tsisakawa* <Span. Chiricahua; *Sabè* 'Apache').

3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

101 COMANCHE. *Kumantsi*, from some Indian source.

192 COYOTERO APACHE. *Kojotetù*, *Kojotetùsadè* (*Kojotetù* <Span. Coyotero; *Sadè* 'Apache').

FRIEND. *Kenà* 'friend'.

HUEIJA. Said to be the name of an Indian tribe living somewhere in the east. The name appears to be known to only one informant.

INDIAN. *Towa* 'people' 'Indians'.

ITALIANS. *'Italijanù*. (<Span. Italiano).

JEW. *Husijù*. (<Span. Judío 'Jew').

JICARILLA OR OLLERO APACHE. *Tɨnasadè* 'basket Apache' (*hɨɨ* 'basket'; *Sadè* 'Apache'). The name appears to be a crude translation of the Span. names, but it may be a translation from some Indian language. The informants say that Jicarilla and Ollero Apache are identical, but that the Llanero Apache are distinct.

KERESAN. *Tomàlowà* of obscure etymology (*Tomà* unexplained, appearing also in *Tomàge*, one of the names of Cochiti Pueblo [28:17]; *lowà* 'people'). The name *Tomà* is applied to the Cochiti and all the people who talk like them—the Santo Domingo, San Felipe, Sia, Santa Ana, Laguna, and Acoma. The Keresan language is called *Tomàtɨɨ* (*tɨɨ* 'language').

The Keresans have in their language no word meaning 'Keresan', at least so far as the writer can discover. Cochiti *Hà'aʃtɛtamɛ* 'pueblo people' (*hà'aʃtɛtɛ* 'pueblo'; *mɛ* 'people') is the nearest approach to it. Concerning the origin of the current "Queres", Castañeda's "Quirix", etc., nothing can be learned from the Keresans, although effort has been made to procure information from Cochiti, Santo Domingo, Laguna, and Acoma informants, pronouncing it with every conceivable variation, but the informants say that they have no ethnic name in the Keresan language which sounds anything like it. Doctor Spinden has also tried to learn about the word at Cochiti and Sia, but without success. Bandelier appears to have obtained a Keresan pronunciation of the word, but it may be doubted whether the word is of Keresan origin. An Isleta informant did not know the word.

KIOWA. *Katwa*. (<Span. Caigua or Indian languages <Kiowa name for themselves).

LIPAN. *Lipanlowà* (*Lipanyo* <Span. Lipan; *lowà* 'people').

LLANERO APACHE. *'Akɛnasadè* 'plains Apache' (*'akɛɛ* 'plain'; *Sadè* 'Apache') This translates the Span. name. The informants say that these are distinct from the Jicarilla or Ollero Apache.

MESCALERO APACHE. (1) *Pojonasadè*, apparently 'water willow Apache' (*po* 'water'; *jɔɨ* 'willow'; *Sadè* 'Apache'). Whether this is the real meaning of the name and what is its origin are not known.

3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

(2) *Tdiesadè*, of obscure etymology, perhaps from the Keresan (*Tdise* unexplained; *Sadè* 'Apache'). San Ildefonso "Tsi'-se'"[1]; cf. Keresan "Chi-shē'"[2]. 101 192

(3) *P'asadè* 'Mescal Apache', said to be merely a translation of the Span. name (*p'a* 'yucca' 'mescal'; *Sadè* 'Apache'). Tesuque "Pa-ha-sa-he'".[3]

MEXICAN, SPANIARD. *Kwękuy* (probably a modification of *kwękuy* 'metal' 'iron', of uncertain etymology. Cf. Negro.

MIXED-BLOOD. (1) *Pǫyehesi'ųpowǫnd'i'* 'half-blood mixed' (*pǫyehesi* 'half' <*pǫyo* 'in the middle', *hesi* derivative postfix; *'ųpo* 'blood' < *'ų* 'blood', *po* 'water; *wǫy* 'to mix' 'mixed'; *'i'* locative and adjective-forming postfix). [563]

(2) *Dewǫnt'ųyui'i'* 'spotted coyote tail' (*de* 'coyote'; *ǫwęy* 'tail'; *t'ųy* 'spottedness' 'spotted'; *'i'* locative and adjective-forming postfix).

These words refer to half-breeds and other mixed-bloods.

MORMON. *Mosmoy*. (<Span Mormón 'Mormon').

NAVAHO. *Nwǫnadè* 'Jemez Apache' (*Nwǫy* 'Jemez Indian'; *Sadè* 'Apache'). So called because these Athapascans live in the country west of the Jemez country, are often seen in the Jemez country, and have associated with the Jemez.

NEGRO. *Kwękump'eniy* 'black Mexicans' (*Kwękuy* 'Mexican'; *p'ey* 'blackness' 'black'; *'iy* locative and adjective-forming postfix). Cf. Mexican.

NON-PUEBLO INDIAN. *'Oywip'inhowe* 'not pueblo people' (*'oywi* 'pueblo'; *pi* negative; *'iy* locative and adjective-forming postfix; *howè* 'people').

NON-TEWA. *Tewèp'inhowè* 'not Tewa people' (*Tewè* name of the tribe; *pi* negative; *'iy* locative and adjective-forming postfix, 2 + plu.; *howè* 'people'). This is applied especially to Indians who are not Tewa. See Tewa.

OLLERO APACHE, see Jicarilla Apache.

PAWNEE. *Pawani*, from some Indian source. Cf. Wichita.

PIRO. *Pèlò*. (<Span. Piro). The writer has not succeeded in finding any Tewa who knows a native Tewa name for the Piro like those with which the Jemez and Picuris are still familiar. Cf. Jemez *Pelō*, plu. *Pelōf* (*f* plu. postfix); Picuris "Pēlō'oine 'Pecos people'".[4]

PLAINS INDIANS. *'Akoy'he'inhowè* 'Great Plains people' (*'Akoy'he-'iy* 'Great Plains', see [Unmapped], page 559; *howè* 'people'.

PUEBLO INDIAN. *'Oywihowè* 'pueblo people' (*'oywi* 'pueblo'; *howè* 'people').

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[1] Hodge in Handbook Indn., pt. 1, p. 846, 1907.
[2] Ten Kate, Synonymie, p. 8, 1884.
[3] Skinden, Picuris MS. vocab., 1911.

3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

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RIO GRANDE PUEBLO INDIAN. *Posoge'ǫywi'ɬowà* 'Rio Grande pueblo people' (*Posoge* 'Rio Grande' see [Large Features], pages 102–104; *'ǫywi* 'pueblo'; *ɬowà* 'people').

SAN CARLOS APACHE. *Sąykalù*, *Sąykalùsabè* (*Sąykalù* <Span. San Carlos; *Sabè* 'Apache').

TANO. *T'anuge'iɬowà*, *T'anuɬowà* 'live down country people; (*T'anuge* 'Santa Fe Plain', see under [Large Features], page 104. *'iʃ* locative and adjective-forming postfix; *ɬowà* 'people'). The second form is regarded as an abbreviation of the first; from it came Span. Tano, Eng. Tano. The name refers to habitat, not to language, and was applied to Pecos and Keresan as well as to Tewa-speaking Indians who inhabited the great plain called *T'anuge* [Large Features], page 104, south of the Tewa country. See Galisteo Pueblo ruin [29:39], and *T'anuge*.

TANOAN. There is no name meaning Tanoan. The Tewa were not aware of the relationship which existed among the languages of the Tanoan group. They merely imagined that some languages were more like Tewa than others, according to one informant.

TEWA. (1) *Tewàɬowà*, of obscure etymology (*Tewà*, name of the tribe, unexplained, possibly cognate with Jemez *töwà*, see below; *ɬowà* 'people'). This is the Tewas' own name for their tribe. The pueblos are called *Tewà'ǫywi* (*'ǫywi* 'pueblo'), the language *Tewàtɥai* (*tɥai* 'language'), the country *Tewànąge* [Large Features], pages 103–104.

The name has nothing to do with American Span. tegua 'moccasin'. The Jemez use *töwà* 'home' 'pueblo' often almost as a designation of their tribe; thus *niʃu töwaɬàtɥ* 'our native (Jemez) language' (*niʃu* 'our'; *ɬàtɥ* 'language'). Tewa *Tewà* is phonetically what we would expect as the cognate of Jemez *töwà* and it may be that *Tewà* once meant 'home' 'pueblo'. But cf. Jemez (4). At the present time at least *Tewà* is used only as the name of the tribe, and has no other meaning. [redacted]emez (4), Cochiti (5), Eng. (6), Span. (7).

(2) Taos *Kallâna*, plu. *kallânɳ*, 'wolf excrement' (*kal-* 'wolf'; *lâ-* 'excrement'; *na*, *nɳ* noun postfixes). This is a contemptuous name for the Tewa, whom the Taos regard as being dirty, having wrong customs, and as being no better than Mexicans.

(3) Picuris "Tupi (a)ne";[1] given as meaning "those who paint."

(4) Jemez *Ta'we*, plu. *Ta'weʃ* of obscure etymology (*ʃ* plu. postfix). Cf. Tewa (1), Cochiti (5), Eng. (6), Span. (7).

(5) Cochiti *T'ɬwa*, of obscure etymology. Said to be different from *Ti'wa* 'Tiwa', which it resembles in sound. 'Tewa' people are called *T'ɬuahànu* (*hànu* 'people'). Cf. Tewa (1), Jemez (4), Eng. (6), Span. (7).

[1] Spinden, Picuris notes, MS., 1910.

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(6) Eng. Tewa, from Tewa (1) and Span. (7). Cf. Tewa (1), Jemez (4), Cochiti (5), Span. (7). 101

(7) Span. Tehua, Tegua, etc. Probably from Tewa (1). Cf. Tewa (1), Jemez (4), Cochiti (5), Eng. (6). 192

Some of the names for the Tewa sound much like those for the Tiwa, a fact which is likely to cause confusion. See Tiwa and Non-Tewa.

TEXAN. *Tehanû.* (<Span. Texano 'Texan') The Tewa always regard the Texans as a people distinct from the Americans. Cf. American.

TIWA. (1) *Pote[nny]lowâ*, of obscure etymology (*po*, apparently *po* 'water'; *te[nny]* unexplained; *lowâ* 'people'). Said to be applied properly only to the Isleta and Sandia Indians. No such name as Tiwa is known to the Tewa.

(2) Picuris "Tewŏ'linŏ":[1] given as meaning "Isleta people". Cf. Isleta (3), Jemez (4), Cochiti (5), Sia (6), Eng. (7), Span. (8).

(3) Isleta *Tiwa*, of obscure etymology. This name is applied to the Isleta and Sandia Indians, sometimes also to the Taos and Picuris. Cf. Picuris (2), Jemez (4), Cochiti (5), Sia (6), Eng. (7), Span. (8). *Tiwan* is the plu. No plural sounding like "Ti-guesh" was obtainable. "As for the word Tiguex, the Tiguas [Tiwa] call themselves Ti-guan; but a woman of Isleta . . . plainly pronounced the plural of that name Ti-guesh; 'x' in old Spanish records of New Mexico has the sound 'sh'".[2] The unreliability of this information is apparent. It seems more probable that "Tiguex" comes from the Keresan; see below.

(4) Jemez *Tewa'tsâ'â'f*, of obscure etymology (*Tewa* unexplained; *tsâ'â'f* 'people'). This name is applied to the Isleta and Sandia Indians. Isleta Pueblo [29:101] is called *Tiwagi'* 'Tiwa place' (*gi'* locative). Cf. Picuris (2), Isleta (3), Cochiti (5), Sia (6), Eng. (7), Span. (8).

(5) Cochiti *Ti'wa*, of obscure etymology. Applied to the Isleta and Sandia Indians. Cf. Picuris (2), Isleta (3), Jemez (4), Eng. (7), Span. (8). 'Tiwa place' is called *Ti'watsa* (*tsa* locative), which may be the form of which the "Tiguex" of Coronado, applied to Puaray Pueblo [29:99], is a corruption. 'People of a Tiwa place' are called *Ti'watsamaa* (*mas* 'people'); Tiwa 'people' is *Ti'wahánu* (*hánu* 'people').

(6) Sia "Tiwa":[3] given as name of Sandia Pueblo [29:100]. This is doubtless a mistake. Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Eng. (7), Span. (8). [114]

[1] Spinden, Picuris notes, MS., 1910.
[2] Bandelier, Final Report, pt. II, p. 223, note, 1892.
[3] Spinden, Sia notes, MS., 1911.

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3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

101 (7) Eng. Tiwa, Tigua. (<Span. (8), below). Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Sia (6), Span. (8).

192 (8) Span. Tigua, etc. Probably <Tiwa or Keresan. Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Sia (6), Eng. (7). For "Tiguex" see under Cochiti (5), above, and Puaray Pueblo ruin [29:99].

101 192 829 All of these names seem to have applied originally only to the Sandia-Isleta kind of Indians. It appears to have been more or less known to Indians of New Mexico since prehistoric times that the Sandia-Isleta and Taos-Picuris languages are quite closely related, and the names for the former have been applied more or less also to the latter language and "tribe". One Tewa informant said of the Taos-Picuris merely *Potsúnnylowàwagi simu* 'they are like Tiwa' (*Potsúnnylowà* 'Tiwa', see Tewa (1), above; *si* 'they 3 + '; *mu* 'to be'). Some of the names for the Tewa sound much like those designating the Tiwa, a fact which is likely to cause confusion.

101 192 UTE. *Jutàlowà* (<Span. ?) (*Jutà* perhaps from Span. Yuta 'Ute Indian', of uncertain origin; *lowà* 'people'). Many Indian languages have names for the Ute which closely resemble Span. Yuta in sound. Cf. Jemez *Juta'o*, plu. *Juta'of* (*f* plural posttix).

WICHITA. *Witfitapananį* 'Wichita Pawnee' (*Witfita* <Eng. Wichita; *pananį* 'Pawnee'). Cf. Pawnee.

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Chart of the positions of end map sections facing p. 118.

Sec. A	Sec. B
Sec. C	Sec. D

6:Whitman E-5 (1936-1937) 1940 NT18 Tewa NT18
San Ildefonso

• 7 •

THE SAN ILDEFONSO OF NEW MEXICO

by William Whitman •

INTRODUCTION [1]—EARLY HISTORY

The present Tewa pueblo of San Ildefonso or Powhoge, "Where the Water Cuts Down Through," [2] a small pueblo numbering 128 souls, lies twenty-two miles by road northwest of Santa Fé, New Mexico.

There is a tradition among the people that their original ancestors came from the north near Mesa Verde, and that from there they moved steadily south. In time they came to occupy the villages of Potsuwi and Sankewi and Otowi among the high mesas of the Pajarito plateau. Hewett, in his *Antiquities*,[3] writes:

> The traditions of Otowi are fairly well preserved. It was the oldest village of Powhoge (San Ildefonso) clans of which they have definite traditions at San Ildefonso. They hold in an indefinite way that prior

• Dr. William Whitman died on September 3, 1939. In addition to the field-work of which results are recorded in this chapter, he had done extensive ethnological research in other Rio Grande Pueblos and among the southern Siouan tribes. Because of his death, Dr. Whitman was unable to read proof of these pages, and any errors in fact which they may contain, cannot be placed against him.

[1] The following study is a part of the material gathered at San Ildefonso during the summer of 1936 and the winter and spring of 1937, when I was in residence at the pueblo. I wish to acknowledge my indebtedness to the Council for Research in the Social Sciences of Columbia University, whose generosity made this work possible, and to Professor Ruth Benedict of Columbia University, whose insight and understanding of the Southwest have done much to influence the approach with which this work was carried out. I also wish to thank Mr. Kenneth M. Chapman of the Laboratory of Anthropology, Santa Fé, New Mexico, and my wife, for their assistance in the preparation of this paper.

[2] J. P. Harrington, *Ethnogeography*, p. 303.

[3] E. L. Hewett, *Antiquities*, p. 20.

12 To the extent that the data would allow, comparisons have been made between the pueblo figures and those from the Spanish population included in a section of the parish. It was felt that the latter would serve to a certain extent as a control group and as a means of bringing out the factors inherent in the Indian life. Since the geographical boundaries of the parish have shifted through the years, and because the church records are more complete from some districts than others, a definite area for the study was determined. The designations "pueblo area" and "Spanish area" are used in reference to the two sections of the parish under consideration.

I. INTRODUCTION

131 The San Juan Pueblo is located in the parish of that name which lies along both banks of the Rio Grande at a distance of twenty-five [134] miles northwest of Santa Fe, New Mexico. The valley is very fertile, [563] and in the immediate region, in addition to the Indian village, are a number of Spanish-American farming settlements. The pueblo, itself, [342] is situated near the east bank of the river, and is largely composed of [361] single-story adobe houses of one or two rooms. In general, the houses are arranged in four rows, separated by two plazas and a roadway.

●101 Together with the Santa Clara, San Ildefonso, Nambe, Pojoaque, Tesuque, and Hano[1] Pueblo Indians, the people of San Juan comprise the Tewa branch of the Tanoan language and are the most northerly of the group.

144 While mixture with European peoples has been slight, Hrdlička[2] says with regard to physical characteristics: "The Pueblos are not a homogeneous group, but neither are they any more a gathering of readily separable distinct anthropological units. They are an old aggregate of tribes and clans brought more or less together by acculturation and intermixtures" (pp. 457-458). Intermarriage with outsiders has [582] been mainly with the Apaches and the Utes.

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[1] The Pueblo of Hano is located in the Hopi Country of northeastern Arizona and dates from the time of the Pueblo revolt of 1680-1692. Twitchell, R. E. Leading Facts of New Mexican History: Torch Press, *Cedar Rapids, Iowa*, p. 737.

[2] Aleš Hrdlička. The Pueblos. *Amer. Jour. of Phys. Anthropol.*, 20, 1935, p. 235.

15: Laski E-5 (1943-1956) 1958 NT18 Tewa NT18
San Juan

I. INTRODUCTION

The Tewa speaking Pueblo Indians are the heirs of a great culture of the past. They may represent one branch of the descendants of those Pueblo Indians who, long before the arrival of white men on this continent, built the spectacular cliff dwellings of Mesa Verde in southwestern Colorado, which were abandoned around 1300 A.D. (Figure 1).[1] Although they are surrounded by Spanish and English speaking neighbors, and hence have been slightly influenced by Roman Catholic Christianity, the Tewa have still preserved a colorful culture of their own.

Today, after 350 years of contact with white men, Tewa culture is about to break down, and, since the return of the veterans from World War II, this cultural disintegration has reached a critical stage. In another generation or two, Tewa culture may have completely disintegrated, and many of the sacred rites which are still alive today will have faded away into little understood traditions and be known only as superstitions.

This monograph is an attempt to capture the spirit of one of the most important Tewa ceremonies, a ceremony which, though never before recorded, has been transmitted through countless generations as a living experience; the written drama, unfortunately, is nothing but the skeleton.

The Raingod Drama, as presented in this paper, is a unique ceremony of the Tewa. It is different from most other Pueblo Indian rituals, and, therefore, it must be kept in mind that the statements made on Tewa religion in the light of the Raingod Ceremony do not necessarily apply to Pueblo religion in general. No attempt at overall comparison of the Tewa religion with the religion of other Pueblo groups is made. Any information about Tewa ceremonial practices contained in this monograph, and for which no other reference is given, was obtained directly from my Indian friends.

My first visit to San Juan dates back to 1943, when many of the Pueblo young men were at the battle front. It was at

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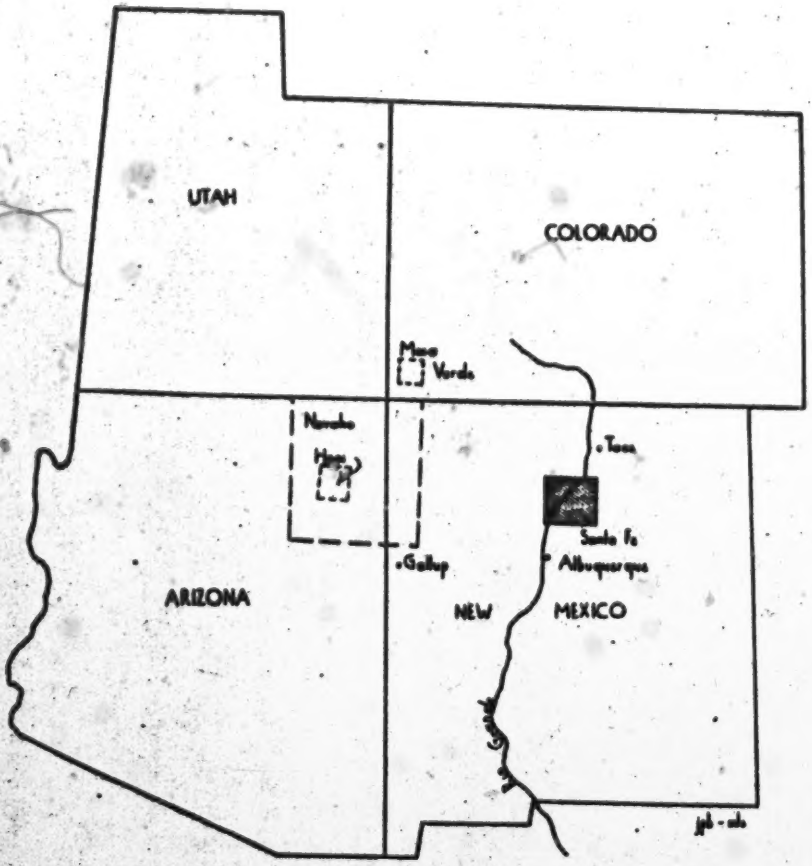

FIGURE 1 THE AREA OF TEWA SETTLEMENTS IN THE SOUTHWEST

[facing p. 4]